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A COURSE IN MORAL EDUCATION FOR THE HIGH SCHOOL

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Many teachers are considering the introduction into their schools of a course in moral education. The following program is offered in the hope that it may be of assistance to those who have decided to undertake this work. At the same time it may help, because of the detail with which it is presented, to dispel some of the many current misunderstandings as to the aims and methods of those who believe that systematic moral education should be given a place in the school curriculum.

The course here outlined is not entirely an untried experiment. Considerable portions of it have been given during the past three years in the high schools of Wisconsin and of some other states. The first year's work, and parts of the work of the succeeding years, are also being given this year by one of the authors in the new University of Wisconsin Demonstration School and in the Madison City High School.

This course is not primarily a course in moral instruction. Naturally, information will be obtained in the prosecution of the work, and such information is appraised by the authors at its full value. But, in the first place, information in matters moral, perhaps in all matters, is really assimilated only as it enters the mind through other channels beside that of rote memorization. In the second place, the supplying of information is, in any event, a subordinate feature of this course. Its main purpose is to develop power, and to develop it in such a way that it will tend to pass over into action, and be conserved through habit. The power which it is sought to develop is the power to see straight, the power, that is, to perceive in essential completeness the situations which life

presents, to analyze them, and to understand the demands which they make upon us. The habit which it is desired to cultivate is that of reflecting before acting. The primary end may be said to be, in the words of Thomas Arnold, the development of moral thoughtfulness, both as power and habit. The ultimate purpose of this is, of course, that the will may be guided by wisdom and sagacity. But we may expect as a second result that the will will be strengthened to do right, because moral indifference and moral perversity are mainly due to the failure to realize clearly the issues that hang upon our conduct, and realization cannot extend beyond insight. Such dimness of vision produces the fundamental vices, weakness and selfishness; for "spirits are not finely touched but to fine issues." Other methods of strengthening and broadening the will are used wherever this seems advisable, notably in the first year, where it is sought to awaken the higher nature by the contagion of example.

From the preceding statement of purposes it will be obvious that in our view a course in moral education must start from the interests and desires of the young people as we find them when they enter the class, and must aim to lead them, step by step, to the discovery that morality involves the satisfaction of the deepest and most permanent of these desires. The complete task of the teacher involves, indeed, something more, but at this we can only hint. As far as possible we must see to it that these discoveries pass over into the appropriate action in the school life of the pupil, in his relations to the school authorities, from the janitor to the principal, to his fellow-students, and to his work. Thus will arise the habit of acting upon new insight. But a second effect is even more important. Aristotle tells us that parents love their children better than the children love their parents, because the parent is constantly planning and working for the child. When the pupil submits to the discipline of the school, in all that the word discipline involves, not in the spirit of the slave, but with the consent of the will which comes from rational insight into the nature of the ends served, then his perhaps weak interests in the self of a few years hence and in his fellows will inevitably be strengthened. His conduct will be raised to a new level, upon which again a new structure of insight

may be reared, to serve, in turn, as the basis of stronger and more catholic desires, while the glow that comes from successful effort may awaken him to new ranges of experience, hitherto, for him, non-existent. If, in addition, the activities of the pupil outside the school can be guided through co-operation with the home, through the formation of clubs for civic improvement, and in other ways, the results will be so much the greater.

The program that is here offered will require for its completion two periods a week for four years. Its various parts are pretty closely interwoven into one whole; nevertheless those teachers who can devote but a single period a week to this work will find it possible to use the material offered by making the necessary omissions. It is believed that the best results will be obtained if the course is given as an elective. Credit may be allowed, as for any other course, but in the last two years at least no grades should be given except "passed" and "not passed." Otherwise there is great danger that the spirit of free inquiry will be destroyed and be replaced with a spirit of hypocrisy and cant which asks only, "What can I say that will please the teacher?"

FIRST YEAR

The primary end of the first year's work is the development of the will to do right by arousing moral enthusiasm through contagion. The means employed are the study of the biographies of Americans, including the members of our own generation. Americans are selected because the American boy or girl can understand better and enter more completely into the life of those who have lived in his own country and have dealt with an environment, material and human, in many respects, at least, like his own. For the same reason our contemporaries are to be preferred, in so far as we can find the necessary material. Washington, and even Lincoln, often seem a long way off; what held for them may not hold for us. Even we educated adults are apt to be more affected when we read in the newspaper a record of present-day devotion than when we hear of some heroic action that took place two or three centuries ago. Furthermore a course that keeps within the national boundary lines possesses a certain unity. It also tends to develop the spirit of patriotism, and to show us how our patriotism, municipal, state, and national, may exhibit itself in action.

The fundamental purpose of this part of the course is to awaken and stimulate the better nature through the influence of other lives. But a number of subsidiary ends may be pursued at the same time. The moral judgment may be trained effectively by the use of this material. The mind may be

taught to understand the nature of the human world which will determine to so great an extent its reactions, to discover the appropriate means for the ends it may adopt, to distinguish between appearance and reality in the matter of both means and ends, to see and to recognize when found the higher values in life, and to see the relationship between the higher and enduring goods of life and what is commonly regarded as success. Furthermore, the pupil may be trained to enter with insight into the trials, the successes and failures, the joys and sorrows of other lives than his own; to respect his fellow-men, even when their conception of duty is different from his own; to take the proper attitude toward the faults of good men¹; and, finally, to see that morality involves not weakness of will, as seems to be often supposed, but strength.

The statement of purposes with which the teacher opens the course will correspond exactly to those which he himself has in view in conducting it. We shall tell our pupils that we want to help them to understand life, its duties, its privileges, its dangers, and its wealth of good things for the mind prepared to receive them. Many men—shall we say most men?—make more or less of a failure of life. They themselves suffer, they make others suffer; they degrade themselves, they degrade those about them. We, as teachers, want to help the members of this generation to do a little better than many of the members of our own have done. This does not mean that we consider ourselves complete masters of the art of life, any more than the fact that we teach history or science means that we know everything that is to be known about those disciplines. We merely claim, in virtue of being a little older than our pupils, to have learned enough about life—too often through sad experiences—to be able to set them thinking, and perhaps to help them find an answer to some of their questions. We assume, then, that they want to learn to distinguish right from wrong, to gain the power to watch intelligently both right and wrong conduct in operation, and to be convinced of the existence of unselfish devotion in the world that actually surrounds them.

I (a). (First Semester). *American biography*.—Unfortunately there is not a large amount of biography dealing with contemporary Americans that is adapted to boys and girls of thirteen to fifteen years. In fact, but two books have been found which appear to be entirely satisfactory for our purposes. They are: *Theodore Roosevelt, the Boy and the Man*, by James R. Morgan (Macmillan, 1907); and *Up from Slavery*, by Booker T. Washington (Doubleday, Page & Co., 1902). In addition it will be found possible to use the greater part of *Walter Reed and Yellow Fever*, by H. A. Kelly (McClure, Philipps & Co., 1906), and parts of *An American Citizen: The Life of William Henry Baldwin, Jr.*, by John Graham Brooks (Houghton Mifflin Co., 1910). In a community with a considerable foreign population, *The Making of an American*, by Jacob Riis (Macmillan, 1908), may perhaps be used to advantage. The teacher who is using Morgan's life of Roosevelt will find valuable supplementary material in *Theodore Roosevelt, the Citizen*, by Jacob Riis (Macmillan, 1904); *The Man Roosevelt*, by Francis E. Leupp (Appleton, 1904); and *The Many-sided Roosevelt*, by G. W. Douglas (Dodd, Mead & Co., 1907). The class will derive both amusement and profit from *A Cartoon*

¹ See Gulick, *Mind and Work*, chap. ii, reprinted from the *World's Work*, July, 1908.

History of Roosevelt's Career, by Albert Shaw (The Review of Reviews Co., 1910). If in the above list the name of none of the notable American women of our generation appears, this is because it has been impossible to find the biography of such a woman that seems adapted to the needs and capacities of pupils of this grade. The need is a little less pressing than may appear, because, while it is not easy to interest boys in the biography of a woman, girls are very easily interested in the biographies of men.

If the teacher wishes to carry this kind of work through the second semester also, or if he wishes to give a single semester's course dealing only with the past, the following books may be recommended. That they take our pupils back to an earlier period of our national life than that which has just been studied will do no harm. As far as possible, all history should be taught backward, and that for the same reason that we now begin the study of geography with the road between the home and the school house.

Lincoln: For the class: *Abraham Lincoln, the Boy and the Man*, by James Morgan (Macmillan, 1908), or *The Boys' Life of Abraham Lincoln*, by Helen Nicolay (Century Co., 1906). The former is perhaps somewhat better adapted to high-school pupils. For the teacher: By general agreement of the authorities, the best life of Lincoln within moderate compass is that by Miss Ida Tarbell (Doubleday, Page & Co., 1904, two volumes; 1907, the same work in four volumes, richly illustrated).

Lee: For the class: *Robert E. Lee, the Southerner*, by Thomas Nelson Page, (Scribner, 1908). For the teacher: First in importance comes the remarkable series of articles by Gamaliel Bradford, Jr., in the *Atlantic Monthly* for 1910 and 1911, pronounced by one of the leading authorities on American history to be among the finest pieces of historical work ever done in this country; in addition, *Four Years under Marse Robert*, by Robert Stiles (Neale Publishing Co., 1903), and *Life and Letters of Robert E. Lee*, by J. W. Jones (Neale Publishing Co., 1906). Lee finds a place in this list, not merely because he supplies material for training the northern boy and girl in the ability to understand and sympathize with a man whose point of view is different from their own, but still more because he represents as near an approach to the perfect man and the perfect gentleman as any one that has ever occupied a prominent position in our public life.

Garrison: For the class: *The Moral Crusader, William Lloyd Garrison*, by Goldwin Smith (Funk and Wagnalls, 1892); or *An American Hero: The Story of William Lloyd Garrison, Written for Young People*, by Frances E. Cooke (Sonnenschein, 1910). The teacher who has not time to read the great *Story of Garrison's Life*, written by his children (four volumes, 1892) will find the necessary supplementary and corrective material in the life by Lindsay Swift (G. W. Jacobs & Co., 1911).

Washington: *George Washington*, by Horace Scudder (Houghton Mifflin Co.); *The Seven Ages of Washington*, by Owen Wister (Macmillan).

Franklin: *Autobiography* (school edition, Houghton Mifflin Co.).

The school should supply copies of the book in sufficient number to make it possible for each pupil to read the entire biography. Two or three chapters will be as much as can be dealt with in any one period. The study of each chapter may be introduced by the reading of a written outline prepared by a member of the class. The remainder of the hour may be devoted to discussion. The teacher will explain those matters which the pupils did not understand; will make them realize, by the presentation of supplementary material, whatever the book may have left abstract or remote; will see that they form, by means of proper reviews, a definite picture of the life and character as a whole; and will train their practical sagacity and moral insight by setting their minds to work upon the data which the book supplies. Thus in Morgan's

biography of Roosevelt the chapters on Roosevelt as a civil-service commissioner and police commissioner will mean little to our pupils until we lead them to see that what he was doing in each position was to apply the principle of the "square deal" in the matter of appointment, promotion, and dismissal, and make them realize what this meant both to those directly affected and to the public. Illustrated articles from the popular magazines and the weekly papers will enable them to follow Roosevelt with sympathy and understanding in his life as a cowboy and as a soldier. Finally, there is a wealth of suggestion in such statements as these: "He ought to make his mark but for the difficulty that he has a rich father" [said by the family physician to his partner when Roosevelt was twelve years old]; "I have made my health what it is" [said by Roosevelt of himself]; "He could not be a snob because he had been brought up to respect the feelings of others"; "He had gained [in college] that first quality of success, the power to concentrate his interest and attention on the subject in hand."

I (b). (Second Semester). *Contemporary progress.*—This will aim to bring before the pupils some of the more important contemporary movements to make the world a better place to live in, and man a better person to live with. As a part of a course in moral education, however, it will exclude those very important advances which from the outset have promised their promoters an adequate return in money or power, and will confine itself to those which, even though actually followed by such rewards, would never have been undertaken unless public spirit or race patriotism had formed an important element in the sum-total of the motives to which they owed their inception.

The attention of the pupil should be directed to two matters: the object aimed at, together with the means employed, the difficulties overcome, and the like; and the man or men who dared, and planned, and struggled. In order to combine these two phases of the subject into a single field of view, movements which can be at least partially identified with one man are chosen for study. The fact that there were coworkers or independent laborers in the same field must not be ignored, and the lives of some of these may be studied also. But for the sake of awakening and holding the interest of the young student at the time, and leaving him in possession of clean-cut pictures at the conclusion of the course, the personality of the leader must be displayed, and his relation to the general movement emphasized.

The work of the year may best begin with a study of what is being done by the community in which the school exists. From the home town we may pass to our state, thence to the nation, which in the course here planned, will supply the great bulk of the material.

For the sake of convenience, a partial list of the more important movements of national scope is here given, together with the name of some person closely identified with each: the movement for governmental supervision and control of interstate corporations, ex-president Roosevelt; the movement for the conservation of our natural resources, Mr. Pinchot; the progress of our new colonies, especially the Philippines, President Taft; the systematic crusade for the betterment of the public health, Professor Irving Fisher; the fight against communicable diseases, Dr. Walter Reed; the struggle for pure-food laws, Dr. Wiley; the housing of the poor, Mr. Lawrence Veiller, or Mr. Robert De Forrest; settlement work, Miss Jane Addams;

the fight against child labor, Mrs. Florence Kelley; the uplifting of the Negro, Mr. Booker T. Washington; the reformation of juvenile delinquents, Judge Lindsey, and, in another direction, Mr. George, the founder of the George Junior Republic; agricultural education, Dr. Knapp; the beautification of our cities, Mr. M. F. Robinson; improved municipal government, Mayor Whitlock of Toledo. This list would be incomplete without mention of the names of Mr. Luther Burbank and Mr. Louis Brandeis.

The materials for this work can be obtained from the weekly and monthly journals. The following will be found almost indispensable: *The World's Work*, or *The Review of Reviews*; *The Outlook*, or *The Independent*; and, most important of all, *The Survey* (formerly *Charities*). Files of either the first or second, the third or fourth, and the fifth, will be needed, running back, where obtainable, to 1897—the opening of a new era in our national life in more respects than one. The pupil should, of course, be sent directly to these sources, and any others that may be accessible, for his information. One or two members of the class will introduce the topic of the day with a paper; the remainder of the period will be devoted to its discussion.

The specific results that it is hoped to obtain from this course are, first, a realization on the part of the pupil that society is an organism, so that nothing human *can* be foreign to him because nothing can happen which, sooner or later, will not affect his interests, and affect them, oftentimes, profoundly. In the second place, he will discover that much that is best in his own life is the gift of those who have been willing to struggle, sometimes in obscurity, often misunderstood, always, or at least usually, waging a desperate battle against the inertia, prejudice, or selfishness of powerful elements in society. With the awareness of this fact the more generous natures will feel a strong sense of gratitude to these known and unknown benefactors, a determination to place no hindrance in their way, and, in many cases, a desire to join their ranks. Finally the pupil will come to realize, as only a concrete study such as this can make him realize, that there is such a thing as progress, and that the world is slowly growing better. Thus hope will strengthen will.

To produce the best results the insight and enthusiasm of the classroom must lead to present action of some sort; otherwise a demoralizing sentimentality may be the outcome. The ways in which this can be done are numerous. The pupils can be encouraged to earn money for such work as that of the Audubon Society, for the fresh-air fund of the nearest large city, for settlement work, or for some local movement or charity. A still better means would be the formation of a club to work for civic betterment along such lines as are possible to high-school boys and girls.

SECOND, THIRD, AND FOURTH YEARS

The first year in the high school is somewhat experimental. Many pupils drop out before or at its conclusion. Of those who remain the majority, it may be assumed, will graduate. For this reason, and other reasons equally obvious, it has seemed wise that the first year's work should differ, both in content and in method, from that of the three years which follow. The work of this second

period, like that of the first, forms a unit. There is, however, no very abrupt transition from the one to the other.

In the girls and boys who now form the members of our classes we find three characteristics: First, the demand for liberty, with its other side, the revolt against authority. Second, the tendency to reflection. This is intimately connected with the new attitude toward authority. Third, the awakening of the social sentiments. The work of the last three years must be planned with constant reference to these facts.

SECOND YEAR

The immediate purpose of this year's course is to prepare the student for his school life, for the sake, first, of making his school work more effective, and, secondly, because to live this part of his life well will be a preparation and an incentive for right living in succeeding years.

II (a). *The history, character, and purposes of the American school.*—This part deals with the nature and aims of the school of today, particularly the American school. (1) Our schools, with all their inadequacies and mistakes, are the result of much genuine devotion and careful thought. The study here outlined is intended to bring this fact home to the pupil, and thus give him a keener sense of the value of the opportunities which the school offers to him for the mere asking. (2) An examination of the different ideals which are fighting for the possession of the school is, to some extent, an examination of conflicting ideals of life, of which it is desirable that he should become explicitly conscious. One result of this, if no other, may be expected to follow, namely, an increased thoughtfulness about the ends of action. (3) More specifically, this examination of the competing ideals will compel him to face the question, "For what purposes am I in school?" (4) As a consequence of both (2) and (3) he may be enabled to see how intimate is the relationship between school and after-life. This should, again, lead to increased seriousness of purpose.

The ideal of the school should be, preparation for life in the broadest sense of the term. It will be profitable for the pupil to discover what this means. He will find, as he studies the problem, that the ideal is unattainable in its entirety, because of the length of time required for its realization. The practical problem before him—and his teacher—therefore is, "On what principles shall a selection be made?" Every pupil ought to face this question squarely, and think it through as thoroughly as his abilities permit. In so doing he will come upon another problem: "What is the relative importance, in school work, of the acquisition of information and the development of intellectual and moral power?"

In content, and consequently in method, the work forms, as even a hasty reading will show, a transition from that of the first year to that which is to follow.

The following is the program of study that is suggested. (1) The founding of the present system of common schools in the United States. Democracy in education.

Horace Mann. *Life*, by G. A. Hubbell (The Fell Co.); also *Life*, by his wife in his *Collected Works*, Vol. I. See also his *Reports*, in the same. Emerson's *American Scholar* may be consulted with profit. (2) Social education and self-government. Thomas Arnold of Rugby. This is primarily for those schools which have, or plan to introduce, some form of self-government among the pupils. (3) The movement for the education of girls and women. Dorothea Dix and Mary Lyon. See *Life of Mary Lyon*, by Beth B. Gilchrist (Houghton Mifflin Co.). Ida Tarbell on "Women in America," *The American Magazine*, Vols. LXIX, p. 206, and LXX, pp. 70-72 (1909-10). (4) The modern school, other features, with reasons. Education as a function of the state—compulsory and non-sectarian; technically trained teachers; the abolition of corporal punishment; the introduction of the manual arts; of physical education; of industrial education. The following works will be found useful for this and the preceding topics: *The Making of Our Middle Schools*, by E. E. Brown (Macmillan); *The History of Education in the United States*, by E. G. Dexter (Macmillan); *History of Common-School Education*, by Lewis F. Anderson (Holt). (5) Science in the Curriculum. Huxley's *Lay Sermons*, "A Liberal Education and Where to Find It"; Spencer's *Education*, chap. i. (6) The Value of the Humanities. Matthew Arnold's *Culture and Anarchy*, especially the chapter, "Sweetness and Light"; Ruskin's *Sesame and Lilies*. (7) Vocational Education as an Integral Part of the High-School Curriculum. E. Davenport's *Education for Efficiency*, chap. iv, "The Educative Value of Labor," with selections from chaps. i-iii. (8) The Aims of Education: General Discussion. Charles W. Eliot's *Education for Efficiency*, and *The New Definition of the Cultivated Man*, in *Riverside Educational Monographs* (Houghton Mifflin Co.). (9) Educational experiences. "How I Was Educated," a series of articles by prominent Americans in the *Forum*, Vols. I and II; *The Education of Darwin*, from his *Autobiography* (Old South Leaflet, 194).

II (b). *The management of the mind*.—The second half of the year may be devoted profitably to what may perhaps be called applied psychology. It deals with the management of such powers as the attention, memory, the reasoning powers, and the will, with a view to enabling the student to discover how they may be trained to the highest efficiency which nature has made possible for him. There are serious objections to giving a course in theoretical psychology in a high school. But in the course here conceived theory is reduced to a minimum, being introduced only so far as is necessary for the attainment of the very concrete and practical ends in view. When planned in this way, there is every reason why the hygiene, as we may call it, even of observation and thought should have a place in a course in moral education. In the first place, as those who wish well to their pupils, our aim should be to build up not merely character, but rather a well-rounded personality. In the second place, morality itself, in the large sense of that term, requires breadth and depth of vision just as much as firmness of will and the spirit of self-sacrifice. Thoughtlessness is responsible for as much suffering as downright selfishness. And while it is true that the morality of an action depends upon the intention with which it is done, it is equally true that we cannot rest satisfied with the mere good intention, even when it passes over into action. We want a mind which, in forming an intention, is capable of seeing the situation before it as that situa-

tion really is and in its completeness, which can profit by past experience as the result of possessing an accurate and retentive memory, which can foresee the results of the different courses of action open to it and can trace them out in their various ramifications. We want a mind which can face a situation free from the bias arising from the disturbing claims of personal interest, and which is sensitive to its own inconsistencies, both between ideals and practice, and between the standard of today and the standard of yesterday. These things, an elementary study of certain of the laws of mind and their application to life will help our pupils to obtain. That it can be pursued successfully by high-school seniors, experience has proved beyond a doubt. But it should, if possible, be placed at an earlier point in the high-school course. The students say to their teachers: "Why were we not taught these things before? It would have made a great difference in our attitude toward our school work." The attempt is therefore worth making to introduce this material into the first half of the course. To place it any earlier than is here done would probably mean results so much less satisfactory that they would be far from compensating for the unquestionable advantages.

If a textbook is used, as will probably be the case, it is impossible to recommend anything better than James's *Talks to Teachers on Psychology* (Holt). The chapters in James's *Principles of Psychology* (Holt), dealing with attention, association, memory, reasoning, and habit, will be found, as far as the essentials are concerned, to be entirely intelligible to the teacher, even if he has made no previous study of psychology. The following chapters in Halleck's *Psychology and Psychic Culture* (American Book Co.) will supply useful material for the class: "The Cultivation of Perception" (by this is meant sensory attention), "The Cultivation of the Memory," "Imagination and Its Culture," and "Thought-Culture." Those portions of this book which deal with psychological theory cannot be recommended unreservedly. A little book by Watt, *Economy and Training of the Memory* (Longmans, 1909), contains a good deal of valuable material derived from the experimental study of association carried on in German laboratories. This part of the work would be incomplete without a study of the means of attaining self-control. Here again we are so fortunate as to have an excellent book at our disposal. It is Payot's *Education of the Will* (Funk & Wagnalls), a work which has been translated into over thirty languages. MacCunn's *Making of Character* (Macmillan) contains some excellent suggestions on this and kindred topics. The study of the management of the mind, at least of the intellectual processes, will acquire a new meaning and arouse a new interest if the results obtained are applied to the problem, how to get the most out of the school studies. In attacking this subject both teachers and pupils will obtain much assistance from McMurry's *How to Study* (Houghton Mifflin Co.), especially chap. v.

THIRD AND FOURTH YEARS

A sufficient preliminary statement as to the subject-matter of the remainder of the course is that it will consist, for the most part, in an analysis of moral situations in order to discover, first, what course of action is right; second, what is involved in the choice of the right and wrong courses, respectively; and, third, how to bring oneself to do the right. The primary aim is the develop-

ment of "moral thoughtfulness," in order to guide the will in its attempts to do right and to arouse and strengthen devotion to the ends recognized as binding. In method, the underlying assumption is, as everywhere in this work, that only those results are of real value to the student which he obtains as the reward of his own activity. There is accordingly to be little or no instruction. The teacher chooses the topic for consideration and sets the specific problems which are to be attacked. These the members of the class attempt to solve as best they can. Only what lies beyond the range of their powers or experience will be supplied by the teacher. It is planned that the questions contained in the next paragraph shall be mimeographed and placed in the hands of the pupils as a guide. The same thing should be done with the more specific questions which are introduced under each topic, an illustration of which is given below under "veracity." The subject to be discussed at any given meeting of the class will, of course, be announced several days in advance, in order to allow due time for reflection upon it. The members of the class will be encouraged to talk over the problems with each other, and especially with their parents. There are cases where work of this kind has led to the first serious discussion about life between the father and the son.

The great majority of the topics which follow may be studied by asking and answering the following questions:

A) What is the right course of action under the given conditions?

B) (What is involved in the choice of the right and of the wrong course, respectively?) What will be the direct and the indirect effects of adopting each of the possible alternatives permitted by the situation, upon the happiness and the character of other persons?¹ What will be the direct and indirect effects upon the happiness and character of myself? How must the possible courses of action be classified with reference to other forms of right- or wrong-doing which I recognize to be such? (For example, much wrong-doing must be classified as cowardice, or lack of chivalry, or "sponging"; much can be shown to be identical with base selfishness or disloyalty—actions for which the normal pupil will already have a healthy abhorrence.) What vices are most frequently confused with the virtue demanded (as foolhardiness is confused with the devotion to duty which calls for courage, or prodigality is confused with generosity)? What are the needs of others to which I have hitherto been blind or indifferent, and the opportunities, within my power, of meeting those needs?

C) (The attainment of the will to do what is recognized as right.) What are the dangers and temptations to which I am especially subjected because of

¹ A careful study of university students, covering a number of years, has shown that the great majority do not think of so apparently obvious effects of a lie or other breach of trust as the weakening of our confidence in our fellow-men as such. Nor has there been found among them any recognition of the fact that we all tend to pass on to third parties the kind of treatment, whether good or bad, that we have received from others.

my circumstances, temperament, tastes, or character? How am I to avoid or to conquer these temptations? How can I guard against their appearance? Why am I often indifferent, or callous, or even positively malicious (for instance, when in a temper)? How may I strengthen or weaken the tendencies in me to good or evil respectively? Is evidence obtainable that success in such a conflict is possible?

The question "What is right?" is about the only one raised in most programs of moral instruction. Our belief is, on the contrary, that this question should be largely kept in the background. Some argument can be found in favor of anything; and the discussion of casuistry problems tends to give the pupil the idea that nothing in the moral world is fixed or certain. We ought, therefore, ordinarily to assume the correctness of the views commonly accepted in our community, and the question "What is right?" should be introduced by the teacher only when such views are plainly inadequate. Where this is the case, some commonly accepted and valid principle should be taken as the starting-point, and the better position shown to be what is involved in a consistent application of it to the case in hand. Thus the newspaper-owner who advertises many of the proprietary medicines—to say nothing of the man who manufactures them—can be shown to be guilty of theft and murder by the simplest reflection upon what these crimes involve. The spirit of service which the community demands in the physician can be shown to be, in principle, equally binding, not merely upon the other professions, but also upon all vocations. It is true that the questions under B) (above) deal, at bottom, with the determination of what is right and wrong. The *why* necessarily involves the *what*. But it makes much difference in its effects upon the pupil whether the teacher begins by treating every question of conduct as an open one, which the pupil is invited to think out as if for the first time in the history of the race, or whether he begins by taking for granted that certain courses of action are right and others wrong, and confines himself to leading his pupils to discover what is the real nature of what they are doing, and what difference it makes whether they do what is right or whether they do what is wrong.

The fundamental presupposition which underlies this portion of our work is that the laws of morality are the laws of social welfare. As a result of the organic nature of society, the welfare of any one individual is inextricably intertwined with that of others, in the last resort with that of the community as a whole, as our pupils can easily be shown, for instance, by a study of the effects of intemperance. Our duty to other persons, accordingly, calls for the same action in the great majority of cases as does the duty we each owe to our own permanent good. Not that the conditions of individual welfare are always and everywhere absolutely identical with the claims of the more inclusive good. The truth is rather that to a gaze which penetrates beneath the surface there is no such violent and thoroughgoing antithesis as is commonly supposed to exist. The claims that other individuals, or society as a whole, have upon us, are thus normally reinforced by the claims of our own true interests. When

interests really conflict, it is our duty to choose the more comprehensive system of goods. But always and everywhere it is the good or harm of some conscious being that is concerned, and loyalty to the right therefore always means, not the pursuit of some will-o'-the-wisp, but devotion to all that makes life happier, richer, and more beautiful.

There is, accordingly, no arbitrary element in true morality. The teacher assumes at the outset the existence of some interest in the welfare of self and others. This he seeks to strengthen and render more comprehensive. Then he guides his students to the discovery of the rules of conduct which, in accordance with the structure of the material world and of human nature, are required for the attainment of these ends. In so doing he is at the same time helping his pupils to determine what conduct is right in the various situations of life, and to see what are the reasons for doing right.

In guiding our pupils we shall not fail to call their attention to certain other facts intimately related with the preceding. Morality, it can be shown, involves will-power, never weakness of will. It involves at least one form of intellectual power, namely, the ability to put ourselves in the place of others. It involves paying back a little of what the world has done for us, so that it becomes a point of honor. It is an exhibition, always and everywhere, of the same spirit which we spontaneously admire in chivalry. And it unites us with the best men and women of our time and of all times in the great work of promoting human progress. Thus morality unites the desire for individual and social happiness, in the ordinary sense of the term happiness, with the desire for perfection of character. We can strengthen as well as guide these desires by bringing them to clear consciousness and exhibiting their relations to the duties of the day.

In the first three semesters of these last two years' work the subject-matter of the course consists of a somewhat systematic survey of the more important duties to the members of our family, to the school community, and to our fellow-men as such, and of the duties of professional and business life. It will be observed that the order of subjects in general and the place of a given duty, such as veracity, in the plan, are determined largely by pedagogical rather than logical reasons. The duties in the home are those of the son and daughter, not of the parents, because interest in the latter subject would be difficult to arouse. The relationship of husband and wife finds, however, its appropriate place in the discussion of friendship and love in IV (b). In IV (a) it is planned to have the boys and girls work in separate divisions. The subject of political obligations is omitted, because it belongs in the course in civics, now offered in every high school. And although this course is still, in respect of these matters, in a very unsatisfactory condition, the examination of its deficiencies and the problem of meeting them do not fall within the scope of this article. Education in the morality of the relations of the sexes also finds no place in this program. The sole reason for this omission is the fact that the general public is not yet sufficiently enlightened to permit the discussion of this subject in the schools.

LITERATURE.—Adler's *Moral Instruction of Children* (Appleton); Gilman and Jackson's *Conduct as a Fine Art* (Houghton Mifflin); Hyde's *Practical Ethics* (Holt); Mrs. Cabot's *Everyday Ethics* (Holt). The best work on the subject is Förster's *Jugendlehre* (Reimer, Berlin). Unfortunately, those portions of the book which would be of most assistance to the American teacher have not yet been translated into English. Paulsen's *System of Ethics* (Scribner), especially Part III, will prove of great value to the teacher.

THIRD YEAR

III (a). *The moral problems of school life*.—(1) The rationale of the school and classroom laws of punctuality, neatness, silence, industry, and courtesy, and their value to the pupil himself. (2) The care of school property. Ways of co-operating with the school authorities, from the janitor up. (3) Prompting, cribbing, and the use of translations. (4) The problem of rivalry in school work; prizes. The love of excellence v. the love of excelling. (5) Athletics: their place in school life; professionalism; fair play. (6) The management of organizations (the class organization, committees, clubs). For example, may the treasurer borrow for his own use the money of the club or class in his possession and not immediately needed by the club? The rationale of parliamentary law. The nature of business-like procedure. The rights of the minority. Responsibility for the performance of services once undertaken. The opportunities for service. Grafting. How small graft may lead to big. (7) Duties to school-mates *qua* school-mates: that is, forms of possible service. The younger boy (including the problem of hazing). The friendless boy. The shy boy. (8) The bad boy in the school: what to do with him: the attempt to reform him; ostracism; tale-bearing (cf. J. G. Holland's *Arthur Bonnicastle*); the ill-tempered boy. (9) Mutual help as the ideal of the school, and how it may be realized. (10) Loyalty on the part of the graduates, and how it may exhibit itself. (11) To whom we owe it as a duty to make the most of ourselves through our school work.

III (b). *The home*.—(1) The significance of infancy and childhood, and thus of the home. Orphans are now placed, if possible, in homes instead of in asylums. The home is an organism from which we can never entirely separate ourselves. (On the nature of the family see Helen Bosanquet's *The Family*.) (2) The opportunities for helpfulness and kindness in the home. Courtesy and politeness between members of the same family. Cheerfulness. (3) Respect for parents. The problem of our attitude toward parents of inferior education. Stories by Mary Wilkins Freeman; Irving Batcheler's *Keeping up with Lizzie*; Oppenheim's *Dr. Rast*, and *Groping Children* (the latter in the *American Magazine* for January, 1909); Carlyle's portraits of his father and mother in his *Reminiscences*. A study of the cares and responsibilities of our parents. (4) Affection. In what respect it lies within our power, and is thus a duty as well as the richest of privileges. Within limits it is possible to determine whom we shall love and hate by guiding the attention. What are the causes which may lead to mutual dislike among the members of a family? How far are they removable? Misunderstandings and fault-finding. How far may the latter be really due to our own selfishness? (5) Our duties to our parents. Obedience, its rationale and its proper limitations. Success as a duty to one's parents. Our economic duty to our parents. Ways of co-operating with our parents: sharing burdens; the family budget. (6) What brothers and sisters can do for each other, illustrated by Charles and Mary Lamb, the brothers Grimm, "Dan" and "Zeke" Webster. (7) The ideal home, wherein its value consists. General consideration as to how we may approxi-

mate to it. (8) The servant in the house: her work; her life; the difficulties of her position; our duties to the servant.

III (c). *Our fellow-men*.—(A) Duties of special relationships. (1) Relations to dependents, including tradesmen, workmen employed in or about the house: prompt payment; economizing their time. (2) Our benefactors, individual and social. Ingratitude to the benefactors of the state or of humanity, suspicion of their motives on frivolous grounds. The experience of Washington (we here turn to the past to avoid controversy). (3) Evil-doers: those who have wronged us, or other persons, or the community as a whole. The control of the temper; the relation of anger to envy, jealousy, and malice. Forgiveness and revenge.¹ (4) The aged.

B) Duties to all men, as such. (5) "*La petite morale*." Courtesy, politeness, and all other forms of kindness in social intercourse. Our attitude toward the unattractive and uninteresting; bores. (6) Veracity. (7) Faithfulness to promises and contracts. (8) Regard for the reputation of others, both in the eyes of the community and in our own: the difficulties in judging the motives of others; the bias produced by our own worse feelings; the duty, especially incumbent upon the educated, to suspend judgment in the absence of conclusive evidence. How far it is possible and desirable to carry out the injunction, "Judge not." (9) Respect for property rights. A study of the more subtle methods of stealing. (10) Respects for life. The spirit which leads to murder as exhibited about us in everyday life. The more indirect and common modes of murder (see Ross's *Sin and Society*). (11) Duties of positive service. They may be precisely as binding as the duty to refrain from inflicting actual injury upon others. William of Orange (later king of England) watched a mob kill the DeWitt brothers, when a few words from him might have saved them. He refrained from acting because they stood in the way of his ambitions. (See the opening chapter of Dumas's *Black Tulip*.) Compare his culpability with that of Macbeth. The conditions under which positive service is a duty. Its various forms. The best help is that which helps others to help themselves. "Am I my brother's keeper?" "Who is my neighbor?" (12) The movement for international peace. (13) Enthusiasm for the progress of the race. If time permits it will be found most profitable to discuss the existence of progress and the methods by which progress has taken place. See Taylor's *Anthropology*, or Starr's *First Steps in Human Progress*. (14) The unity of the virtues. All virtue is service, and at the same time means beauty of individual character.

The following illustrative questions on veracity will show how all the foregoing topics may be treated. (1) (a) Is it possible to lie by other means than the use of words, for instance by actions? (b) Can a person lie by keeping silent? (c) By making no statement not in itself literally true, and yet omitting certain other facts in the case? (d) Did the boy lie who came in at three o'clock in the morning, and told his father the next day that he had come in at a quarter of twelve (three being a quarter of twelve)? (e) What, then, is a lie? (2) Is a statement made on insufficient evidence a lie? (3) When we talk, we do so, normally, not to exhibit ourselves as persons

¹ On this subject our pupils will talk cant—perhaps without being aware of it—unless we exercise great care. The belief in the justification of revenge is apparently far more widespread than seems to be commonly supposed. See an article on this subject in the *International Journal of Ethics* for April, 1910. The problem is a difficult one to deal with. Perhaps the best way is to show how men have been softened and sometimes morally saved because expected vengeance was not exacted. For examples see Smile's *Self-Help*, p. 430.

of virtuous characters, but to communicate facts. Is something more required of us, then, than the intention to say exactly what we believe? (4) What are the consequences of a detected lie, in virtue of the fact of its detection, upon (a) the victim, (b) third parties, and in the end the community, and (c) the person himself who lied? (5) Do we, by lying, increase—if detected—the chances that others will lie to us? (6) What may be the effects of a lie, whether detected or not, upon the victim? (7) What upon the agent himself? (8) Does the habit of lying tend to make us unreliable in our statements even when we intend to speak the truth? (9) What are the effects of lying upon our confidence in others? (10) What are the effects of exaggerated statements, known by all parties to be exaggerated (for instance, a person overwhelms you with expressions of his gratitude at some trivial favor)? (11) Does even a justifiable lie—assuming there is such a thing—have any of the bad consequences already discovered? (12) Is a lie ever justifiable? (13) Should we phrase the last question, "May I ever lie?" or should we rather inquire, "Is it ever necessary for me to lie?" and what is the difference between these two formulations? (14) May it be our duty to avoid the appearance of deceit, even when we are not being guilty of any deception? Make some suggestions as to ways in which this can be done. (15) By what devices do people often try to conceal from themselves the fact that they are lying? (16) Why are they often genuinely angry when other persons tax them with lying? (17) Why is it considered a deadly insult deliberately to call a man a liar? (18) What are the most common temptations to lie? (19) How can one avoid or conquer these temptations, and thus build up a truthful character? (This last topic is treated with great ability by Mrs. Ella Lyman Cabot in *Everyday Ethics*.)

FOURTH YEAR

IV (a'). *Vocational ethics for boys.*—(1) The difference between a profession and a trade. (a) A special education based upon a general education higher than the average. The opportunity for the exercise of the highest powers of the mind. The spirit in which the world demands that it be conducted. (b) The clergyman is the interpreter of the unseen world, and may not, without scandal, change his parish merely to make more money. The lawyer is an assistant to the judge in the determination of justice. For this reason he may be disbarred for cause. The physician may not wait to operate until sure of his fee, and he is expected to give his discoveries to the world. In a profession, then, the service rendered is supposed to be one of the motives for rendering it. In view of the above, what other professions must we recognize in modern life? Is there any valid reason why the will to serve for the sake of those served should be required only of members of the professions? Is it because only the educated are capable of having a high sense of duty? What are we to think of the undertaker who refused to care for the body of a boy killed by an accident until assured that he would get his customary profits? What are we to think of a person who would allow another person to drown when he himself could swim? Every vocation involves service, and the obligation to give the best service within our power is just as binding in business as in the professions. Can all vocations be made to afford opportunities for the exercise of the higher powers of the mind? Pride in one's work. (2) Duties to competitors. Fair and unfair methods of competition. (3) Duties of employer and employee to each other. Skimping work. What constitutes a living wage? The right to a living wage and moderate hours of labor. The advantages to the employer of treating his employees well; illustrated, for example, by the results of

the movement of the past fifty years for shortening the hours of labor. (4) The right to bribe a legislative body to prevent "sandbagging." Bribery as treason. (5) Integrity (in all its forms) as a business asset. Success in business is normally due to the co-operation of several factors. Integrity is one of these, because it produces confidence. But because it is only one we can say no more than that it tends to produce success. (See *The World's Work*, I, 534; X, 6437; XV, 9951; *The World To-day*, XV, 852; John Graham Brook's *An American Citizen*; *Life of W. H. Baldwin, Jr.*) The existence of this tendency is obscured by several facts. We hear of the wealthy rascals, but not of those who fail through rascality. Unprincipled men, like Richard Croker or Edward Harriman, have owed their success primarily to what was best in them. Where a result is usually due to a combination of qualities, one of them may often be absent with no apparent diminution in the effect. Nevertheless the effect might have been greater without the absence. Just as Darwin's ill-health certainly lessened his productivity, even though it did not destroy it. (6) Interest in others as an asset in business. (See W. P. Warren's *Thoughts on Business*, First Series, *passim*; *The Outlook*, LXXIX, 165-66; *The World's Work*, VI, 3520, and XI, 6900; Mathews' *Getting on in the World*, chap. xi, and pp. 319-22; Lecky's *Map of Life*, chap. xv; Emerson's *Conduct of Life*, essay on "Behavior.") (7) The principles upon which a vocation should be chosen. [This may be discussed under "work" in IV (b).]

IV (a'). *Vocational ethics for girls* (by Mrs. Henry Neumann).—We may begin with a discussion of the vocations particularly attractive to women, and the ground of their relative attractiveness. Among your own relatives and friends over thirty, what is the prevailing occupation? The answer is, they are married. Girls may thereupon be made to see that wifehood and motherhood is a vocation. This knowledge may affect both the course of their education and the choice of a vocation before marriage, in that the one period of life may be made a preparation for the other. Thus to some girls the advantages of choosing the profession of medicine or of nursing may commend themselves, as against the profession of law; or, if they wish to become teachers, domestic science may become their choice rather than mathematics. See Oppenheim's *Development of the Child*, chapter on "Motherhood as a Profession." (1) The first and most necessary preparation for motherhood is the care, in girlhood, of the health. Proper foods. Cleanliness. Proper amount—including the avoidance of excess—of physical exercise. Study the Greek athletic life for women. Hygiene of dress. (2) Intellectual education. The ideal education for the girl includes a study of that which will prepare her for her vocation as wife and mother; this both for her own sake and for the sake of others. (3) Relation to the opposite sex. The rational attitude toward boys and men before marriage. The ethics of the conventions. Choosing a mate. What to look for: respect, love, congeniality of tastes, interests, and attitude towards the fundamental problems of life, ability to provide, physical vigor, chastity. Clear recognition that the adjustment of two lives is often a very difficult problem. The keynote of marital harmony is the will, on the part of each, to develop the best in the other. Each must realize throughout that the other is not perfect, like the hero of a novel. All the more must they with mutual effort work toward perfection. Divorce. In view of the literature on this subject read by high-school girls, they need to have clear, clean ideas presented to them upon it. (See Felix Adler's addresses on the subject, published by the American Ethical Union, 1415 Locust St., Philadelphia.) (4) Woman as the spender. Thrift. Women should refuse to buy the output of sweat shop or underpaid labor. The work of the Con-

sumers' League. (See pamphlets published by the League; also pamphlets of the Child Labor Legislation Committee.)

IV (b). *The nature of success.*—We shall find it necessary to begin by showing that it is a mistake to confuse happiness with certain of its external conditions, such as wealth, power, or social position. In opposition to this superficial notion we must point out that, as Stevenson puts it, "to miss the joy is to miss all. In the joy of the actors lies the sense of any action" (*The Lantern Bearers*). The truth of this statement may be emphasized by illustrations from the lives of those who, like Edwin Booth (see his *Life in the Beacon Biography Series*) had "all that heart could wish," and yet were profoundly unhappy. As a prerequisite for any serious study of success, our pupils must be thoroughly impressed with the truth that "few men know how to live. [For] life is the finest of fine arts, [an art that] has to be learned with life-long patience" (Drummond). The main part of our work will consist in guiding the student in a survey of the various elements that make life worth living, in order that he may not, through carelessness, or prejudice due to a hasty judgment, or a dislike for effort, or ignorance of his own latent capacities, ignore any of fundamental importance, and in order that he may be helped in framing for himself some conception of their relative value. This survey will cover such subjects as (1) the pleasures of sense, and amusements; (2) success, in the conventional sense of getting ahead of other people; (3) the glow and high spirits that are the product of perfect health; (4) work; (5) friendship, and love; (6) the intellectual life; (7) the enjoyment of beauty in nature and art; (8) the enthusiasm for moral ideals; and, where practicable, (9) the religious life. It will also include (10) the relation of wealth to the attainment of these different ends.

One of the present authors has attempted to work out a somewhat detailed method for dealing with topics (1) to (5) in a manual in the High-School Series of the University of Wisconsin, entitled *Success*. This may be obtained without charge upon application. (6) and (7) may be dealt with through selected chapters from Hamerton's classic, *The Intellectual Life*. (8) is well treated in the chapter on "Virtue and Happiness" in Leslie Stephen's *Science of Ethics*. It is, however, over the heads of the pupils, and is recommended only for the teacher. The best modern discussions which would be intelligible to high-school students are, after all, those of the eighteenth-century British moralists. Of these they should be able to follow with intelligence and interest Shaftesbury's *Inquiry Concerning Virtue and Merit*, Book II, and Butler's Sermon XI in his *Fifteen Sermons*. Both may be found in Selby-Bigge's *Selections from the British Moralists* (Oxford University Press). For (9) there is Hiltz's *Happiness*, translated into English by Professor F. G. Peabody (Macmillan). The book is marred by the assumption, essentially immoral as some of us believe, that the imperfect is worthless. (10) is treated acceptably by ex-President Elliot in the essay entitled "Great Riches." It first appeared in the *World's Work* for April, 1906, was published separately by T. Y. Crowell & Co., and is now incorporated in the collection of essays entitled *The Durable Satisfactions of Life*.